Return to Nicoll

ARCHIVE COPY
Must Remain in
Transcription Room

1887

Saturday at the Barn

July , 1970

I think today a great deal of work was done. I have that impression. As a result of such concentration, you might have forgotten that daily life also exists. It's always a combination between how much should I give to my ordinary existence, unconsciously, and how much can I stand of something else which is quite definitely foreign and in the beginning objectionable. You remember when the mind on account of some wish on the part of oneself starts to function in two different ways, that what we call an Obejctive faculty is looked at as an enemy. Our natural way is to remain 'natural'. Because we are on Earth and the Earth itself does not give perspective. Everyonce in awhile when you look at the stars and you start to wonder about it, you say 'well, yes, what's there? what is this space? what is beyond the stars, what's in-between them, why are there constellations?' It still remains for oneself just a looking at it. That is for an average person. And I think that's what we are: quite average. It's not dependent on any kind of degrees or abilities, even not dependent on certain talents one has, because daily life always remains a daily occurence and even if you are professionally very good at your job, you still go to bed, you still get up, you ~~function~~ perform ordinary functions; you eat and drink, you talk with ordinary people not all the time

concentrated on whatever you may be engaged in except in very rare cases where Work takes so much of your time that you forget about everything else. We talked everyonce in awhile about the four sides of a man: his private, personal, his professional and his sociological life and that each really requires a certain amount of energy in order for a person to keep in balance. That's why I say if we concentrate one a Saturday, maybe the concentration is a little too much. Maybe we should have a day in which there is much more freedom. Everyonce in awhile, after lunch I have suggested , don't do immediately, don't get busy immediately, don't wait with washing the dishes, walk around for 15 or 20 minutes. Do something you want to do , seat, outside, and then, go ahead. Tomorrow will be a day like that. Tomorrow will be a day where it will be almost mendatory that you stop Work at a certain time, for yourself, you can determine that. You can work for an hour, take off ten minutes, don't finish a particular job you are working one. Let's see tommorrow could be a day without hurry. That's why we concentrated so much on today, because the kind of work at Firefly, I would like you see to have it in such a way that tomorrow I, also could have that can of a freedom. So that then you might say thinking about me seating there, I also will squonder my energies. I will ~~seat~~ sit, and I will not be engaged in answering tapes or in writing letters, but when I feel like it, I will take a walk, or I will just ~~seat~~ sit or I will read a book or who knows, maybe a detective story. Why? I don't want Work to become so important that it ~~becomes~~ takes the upper hand end. I've said something about it yersterday, about the necessity of perhaps postponing coming in contact with Work

when one is still young, and has to grow up in this world and profite by all the experiences that the world as it is still can give even if an awful lot is not worthwhile, you will have to find out what is really needed for yourself, as a human being, as a body, as a personality and I have compared Work with... salt to make ordinary life more palatable Because if you don't and become prematurely interested in too much work, in the first place you take too much hay on your fork and you cannot really lift it; in the second place you will run the risk of overeating, and as a result not being able to digest. And I know why, because I have set a certain pace and I have not given you any particular let up, I even sometimes have hinted at the fact that you should come to meetings as often as you can, and everyonce in awhile, I encourage you to take tapes and listen to them. And of cours the xkxxx all idea of concentration at the Barn and to be working here at the exclusion of something else in ordinary life, or even that you spend your free time as vacationx here, but of course, the antidote is partly work in the rest of the world like the activities try to do that, but also I would like more and more of that kind of freedom to enter into July and August, so that you don't feel at all that someone is telling you 'you ought to Work'. It's the best way for you to develop a conscience, I mentioned that, of something that you know you have the freedom to choose. That is if you sometimes not wish to Work at all, that you don't feel guilty, because you have to make adjustments in your life as it is now, particularly when it has been exposed to Work, because what is the difficulty about Work: the introduction of a new kind of a faculty, which then starts to function more or less, sometimes more when it is a little more concentrated

and when there is a real desire and when there is the attraction to want to do it because it looks right and in the beginning it may even feel right and it may look then as if Work represents the solution to all problems. And of course, it doesn't. But everyonce in awhile, the damage is done. I call it damage because it spoils you a little bit for ordinary life and you become a little too critical too soon. And in being critical, you may miss certain opportunities which do exist and where certain things can be extracted from experiences of an unconscious state which could be useful for you to be digested and then in reaching a little bit more maturity that you then, at your leisure, in the beginning and gradually changing it and increasing the pace , increasging then the depth in accordance with what you then can stand , otherwise Work might make you a little topheavy, and too much is really too much, and I want to take away this kind of idea that you might have so that it goes... with your knowledge and with my understanding that it is something that I really wish you to do and that tomorrow will be that kind of a day . Anytime you wish to Work, you Work, anytime you wish to walk, you walk. Anytime you want to talk, you talk with someone, anytime you want to attend to what you think is also important, go ahead and do it. Try to see how the day will be when you are away from pressure and you are away from the necessity of being open. Because really that starts to quir a person this desir for openess. And of course I have mentioned it and it is necessary for Work, there is no doubt about that, and also I can explain that why there is that can of a pressure because I try to condence in a couple of years certain for your experience much longer than just a few years, because I would not say that I am in a hurry, but I am quite definitely engaged in

trying to concentrate as much as I possibly can in the years that are still allotted to me. You see if I were fourty, I would not be in a hurry like this, I never was in a hurry when I was fourty. Fortunately I had lived a little bit and I had quite a but of experience behind me and when I happened to meet with the ideas and Gurdjieff and Orage and so forth, and therefore my particular reaction to them is a little different from many of you. When I have said ~~that~~ the age of 25 is an average and particularly when certain things become appealing, because here there is a Barn, there is a kind of a group, people become curious; they want to know, they come from different places in order to know what is this and of course, it's right, but then, you must not overdo it. What happens when one overdoes it. I say it is a result of openess. And the result of that kind of openess has an affect on the state in which one is as an ordinary human being. What is a ordinary human being? It is a being in which the three centers have learned to work together and sometimes one says, to take in each other's washing, so that the functions are not sharply defined and they cannot be deffined because the emphasis has been constantly has been on the factor that one is as a whole, a personality and has to present to the world a certain level of being which takes the form as a manifestation through anyone of the three centers, but the three centers nevertheless they were connected, and they functioned pretty well because when one doesn't know anything about Work one does'not get bothered by so called 'sleep' and the state before one knows about Work at all, even if one is interested and serious in the pursuits of certain doctrines or religions or philosophies, one can take it because your mind is used to that kind of thing to store away a lot of facts even if it is temporarely a warehouse and even if that what is stored away gathers dust, one has kno pressure at all to use it.

But one used it when it is necessary in ordinary life and then in livin one adjusts oneself to that what one can stand, and one does what one can and if you cannot do anymore you usually don't do it and you find perfectly good reasons, rationalizing why you cannot, and it is quite satisfactory for your mind because with that kind of a mind and everyonce in awhile perhaps being bothered by some chaotic state, it really does not matter so much because you adjust yourself, I would say quite easily, because you can have your friends and you can talk and sometimes sit up all the night and have a good time and really exchange ideas between each other and with friends come to a certain point of understanding something quite unusual; one can enjoy certain parts of life; one can live and you can spend your time when you have a little bit of that kind of a freedom and you are not economically too much tied down to what you have to do and even if temporarely you sell you soul for eight hours in order to make a living, there are still eight hours left of freedom if you allow eight hours for your ordinary physical sleep. And then your evenings were free, and you didn't have to go to meetings And you didn't have even to spend Saturdays and Sundays at the Barn. And although it may become an outting and usually perhaps quite useful for you and maybe also enjoyable and of course I hope you can extract certain things from it, it was with the totality of a personality that you wished to come, and therefore when that what is now engaging you and when it becomes a little bit too much, you do not know exactly where to make a separation between that what is ordinary life and ought to continue and that what is a new kind of food. And when the openess sets in as a requirement then practically everything can enter because you are too open and as a result of such attempts of trying to see oneself, aquiring then a certain kind of knowledge which is free, and is not

anylonger associated with yourself but can stand on its own feet in its Absolute value, that then that creates quite a bit a trouble within a personality because there is not much room for it in the beginning and one acquires more knowledge than the little 'I' can use for digesting in growing up because the process of the growth of 'I' is very slow, and in the beginning the intake of Objective facts is very high. And so one comes everyonce in awhile to a period of frustration. What will I do with all the knowledge? What will I do with such pressures? What will I do when I know that ~~when I was~~ in ordinary life I was really, and I look back on it, a little happier, although I may not have known as much and perhaps from the standpoint of Objectivity, there may not have been as much value, but I don't want to think too soon about the formation of a Soul. I want to think about my life as it is on Earth and I stay on Earth because I happen to be there and at times I am really quite happy to be alive, but what is the result? I start to question. I start to consider myself. I start to place certain things next to other things and I start to compare and I lose a little bit ~~and I lose~~ of my interest in one thing and I try to substitute ~~for~~ something else which is not yet of enough interest and I start to feel a little shaky and as a result of the introduction of this kind of food, even in small quantities, the centers are not fuchioning anymore as they used to in an unconscious state, they start to get a little looser from each other and particularly when one says 'I want an Objectivity and I want a relationship between my mind and my body and my feeling cannot enter because there has to be Impartiality,' such thoughts and when they are translated into the wish have a definite affect on one and I am under that influence very much, or because of this kind of Work, I get a little bit druged, by the idea of that what is good for me but ~~for~~ which

I have no capacity as yet to put in the proper place and let alone to digest and extract from it, all that I really should extract, and then when I have this pressure ~~and~~ that I fell, that I ought to be more and then I say that I do not know but I must Work and when I don't Work something dies or will happen to me when I don't stick around the people who also have the same kind of an aim then I don't know what will I find in ordinary life and maybe sometimes I don't dare to go back to ordinary life because I have ~~stated~~ tested once of something that was worthwile and now I put this worthwhileness in the place of my ordinary existence, and my jugement becomes quite warped because I don't look at ordinary life in the same way anymore, you ~~may~~ might say I am spoiled a little bit because I have been thinking too much about Work and perhaps have applied too much of that what was told to be done and I am trying to do it and being honest and sincere I get into trouble because I cannot apply as much as there is and the more I see, the more I think I have to do Work because why otherwise would I see it and the fact that I come and have to come to meetings and that a kind of a pressure as if then, for instance, I would say 'ah, so and so did not come' where did he go? Why can't he be here?' Such little things, because there are very small, they enter and they are of course much more in imagination than in reality because I don't really look at it that way than only really when certain things are starting within one then they have to have food of a certain kind at a certain time and then it would quite wrong to wait too long, that is all I warn for. But for you see the measure in order to know how much can you take in, you haven't got. Because the old measures like one has in an unconscious existence of protecting yourself, not to be able to do too much. Take for instance physical work, you are not going to lift up too heavy a rock when you know you have no force because you know it in your

muscles, you cannot lift it and when you try and you do it against your particular physical grain , you get out of breath and you cannot really continue because you become physically too tired and perhaps abnormal for lifting a rock . When one is affected by an emotional state in ordinary life, there is just about that much and no more, and maybe it's one of the reasons when there is a prescription of working during a week and on a Sunday to take a rest, maybe there is something very much worthwhile in understanding the positions of a church so that the person is not going to be overfed in ordinary life, and usually , when that happens then one does not know the measure and one falls into a trap of forgetti during the week what may have been taught during a Sunday. But with the mind it is even perhaps a little worse because if I crowd myself, crowd in fact, craming we call it, studying for a degree for an exam and I work and I work and try to condence in two weeks work that perhaps I shoud have done in two or three months, but not doing it, many times it's a little different here than it is sometimes in the old countries where university is free, here one desnot take any , does not make any list of seeing that so and so is attending. One is completely free. the first year at the University of Utrecht, when I started to study there there was no attendance taken, all I had to do was to register and pay a little money and then I was free to attend to all lectures I wished, and I could stay away anytime I wished. And it did not make any difference because everybody else did it, and of course, when one is interested, one attends to them but if something would come up you can change the humdrum and the monotony of your existence because it was a free univers no compelling, no forcing there were exams and you had to deliver, that is towards the exams, the college year that is was a university year it was really like a graduate school, that is the system we had there.

That first year at the University counted like a graduate course and there are exams at the end and if you did not want to come you did not come but you had to study just the same and two months or one month you had to make up and you crammed in whatever you possibly could because then you had had lovely free time because you were a student, it was recognise you were a student. I woud not say you had a certain standing but you certainly had freedom , and the word 'studen very often was flat was, now you can do what you like about your education and all you have to do was to tell your father that you needed a little bit of money that very very few really had to learn a living at that time because in their freedom although they could they did not want to, they wanted to...enjoy themselves, and then the craming, and then in two or three weeks lots and lots of facts, and then passing an examinations, if you had the knowledge, it was allright and then one could get a degree or pass another examination and then afterwards write a these or do whatever research had to be done in the particular exact science I happened to follow. But what what the use of this cramming? Tremendous quantity of material which stays in your mind for just about a week and then it can, if it not crammed too much, it can be made available when someone has asks you a question you have to write an answer. Two months later you have forgotten. Two years later you don't know anymore what was asked. You see this is what I mean to say. The ideas of Work require a period of gestation. They require a simmering period, it is not a boiling quickly up to the boiling point and then taking it off the stove. It is a period in which certain facts are communicated which facts then by being digested begin to play a part in once life and then because of this, the personality as an instrument is affected in a certain way , and it

needs time, and it can have time when it is not engaged as a result of pressure to cramming oneself full with ABCs but simply to take one little thing after another so that if one discovers certain tendencies of oneself that you give it time enough to look at it, to see what is the origin that perhaps you can trace it back to something that has happend to you in your childhood and that then now you are this kind of personality with acquired characteristics and with biological characteristics and whatever may have been heridatery on some way from father and mother or the grandfather or whatever, and whatever happen to be the particualr condition under which you were born or conceived, or what influences were from your brothers and sisters or the family or the early teachers or whatever it is that you went through at school, so that then when you take certain facts which are now Objective and you can pu them next to you and you compare that with other facts that you also have acquired, and it is in general a self-knowledge that one is after, that one is not too much in a hurry to decide what is valuable and what isn't. You see sometimes I know this, we are a little on the wrong road and you are not to blame for it if anything, I am to blame although I can explain it and I do now and simply illustrate why sometimes it's wrong and it also indicates that sometimes the different things that one hears that they have been forgotten and that is why the repetition of what is needed to understand constantly, in clarity, what is meant by this Observation process that it has to be elucidated from different angles because the angles of one's life are also myriads, they are multitudinous there are so many different facets that if one wants to look at the totality of oneself, one needs a long time to consider it. Walk around oneself in different phases, to find out what it is now that is for you the foreground and what is now being hidden and what is a man totally

when one wants to see what is one manifestation and conclude from that what is the totality of a personality. One does not give it sometimes any time, and in the meantime, what happens? I call it 'frustration' that is you are between the devil and the deep sea, in reality between you are between the Devail and God. Because you don't know what should or should not be done and you cannot see it and you cannot take it from someone else either because this process has to take place within yourself and you have to find within yourself the evaluation for yourself and one is blind to the advice of other people because it is a requirement that when one takes Work, one wants to have it as an experience, and the experience can never be given by anyone else. So one is up against it, and this is happening everyonce in awhile and I see it, and all I can say is 'too bad, it is really too bad it cannot go a little faster' but I cannot change that speed, the velocity is dependent so much on the state in which one is and from where one started, on the state where certain things have already cristallized in an unconsncious way and where it is so difficult to dissolve them. Where it is almost impossible at times to use ordinary means of dissolvi and that sometimes it is necessary I call it to have kings water acuaridia which is a mixture of hydrochloric and sulfuric and that what is then necessary so that the two together can work and then actuall dissolve the noble metal of gold. What is needed for a person is to give him time and to let him digest and to let the food simmer for sometime on his heart. The heart is the place where it should simmer. The heart will give you with the wish then heat which is necessary for the simmering , the heart will know when it is given a little too much because it burns when the temperature is too high and the burning of your heart will give you palpitations that is the uneasiness, that is

what you don't understand sometimes and that sometimes that is the result of a heart functioning a little too much is that it gives you tears in your eyes, also that the results of that kind of application when it is, overdone, as it were, when it is I say burning a little, scorched a little, that it is not the regular process but that the speed was too much much for one that then as a result not only tears but also an extreme sensivity and one finds oneself, then in such a state where practically everything starts to affect you and you want to withdraw because the openness you blame it because it has led you to these kind of states ; Work you blame it because it is giving you certain informations about yourself which you cannot as yet handle and you blam being excluded from ordinary life and you blame Work for not being able to take ordinary life anymore in its own stride as you used to when you were uncousndious and many times you wish that really you had never heard about Work and never knew that the Burn ed sted. You have to be extremely careful, I think, perhaps I have overdone it, perhaps I have made you a little bit too anxious, maybe too much heat applied, maybe forcing you a little by telling you about the consequences which of course I have not done but which maybe sometimes the interpretation of how you take my seriousness and that sometimes I yield, so-called, simply using that as an expression of an emotional state simply to indicate that it is not the surface on which I am talking but that it is important for the Essential quality of one's life.

I hope you understand when I try to explain now why tomorrow I would like to have that kind of a 'free day' because I started to talk about it in June. I want these months really to give you a taste a taste of ordinary life in a surrounding where you are reminded

everyonce in awhile about Work and where you can take it or leave it. When you wish to be reminded you can go and be reminded and do something with it and when you don't wish to be reminded then you don't have to go and you can live your life unconsciously which ever way you wish. What will happen? I don't think we will change very much, I think our behavior will be very much the same. But inside there will be a difference because there will be an agreement with the acceptance of the conditions as they are without expecting them and hoping them to be different. That is one will take people around oneself and people in a group and when one sees what they are one will not be critical, one can say at times 'it is too bad' or 'poor so and so not being to handle as yet the different things that I can handle', and of course you make a little mistake because perhaps you don't handle it either and perhaps your handle something else and you are up against handling certain things in exactly the same way and most likely you are as poor as the person you consider poor. But what will it give you? A very definite positive attitude towards the people without expecting them to be different because you will be able to place them wherever they are and you will accept it that is you do not wish them to be different, you may hope that perhaps in time they can be like it can happen to yourself and that for yourself you may even be strengthened in your positivity for yourself, that it might help you then to say 'but if that is the person perhaps I am like that and if I see it in someone else why would I be different' and perhaps then in looking at myself I can come to a conclusion that there is something in it for me and utilizing that my attitude becomes a positive one regarding Work, but you see I then will do it in accordance with my ability because this is really what is the crux of the matter: that when I feel I am under pressure and forced, I have

no measure than only that ø what I consider the pressure and it is sometimes not true that there is pressure, sometimes it is complete hallucination but the fact for me remains even if it is an imaginary fact, because I experience it as a fact . It does not matter if I say the Sun shines and lights up and heats me and when Gurdjieff comes with a statement that the Sun neither lights nor heats. I do not know. If I say God does not exist, I cannot do away with that what I consider for myself to exist within me; maybe I am living many times in imaginary world.

You see, I come back again to this openess. When I wish to Work and become interested, I expose myself to an influence which is different from the influence of the Earth. Trying to define it, I say it is the Sun which at that time I wish to light me up. And I want warmth and I look around for myself in my own world and I start to imagine that my mind as it is can do it and that my solar plexus as it is can give me enough heat. Then I find out that it does not work that way , and that there is not enough light in my mind to shade light on the problems I have to face and that there is in my solar plexus not enough energy left over to heat me in my problems than only giving me a little bit of a like and a dislike and a distinction between the two. So I cannot look at my mind or my feelings as giving me a measurement of what is valuable for me and this causes in the first place frustration because as a result of Work I start to see the non-entity of my mind and the just a little bit of a little bit of something that I call my feelings, and then realizing that is the state in which I am, my frustration becomes much stronger because I wish then that it could change and I jump to conclusions that then I must have an 'I' which is able to tell me and help and there

I am up against the simmering process needed for 'I'. I can cram at that time . I can say 'yes, I Work day and night' . I remember with Orage, someone had a cold and Orage claimed xxxx, he said 'you can xx get rid of it by tomorrow morning if you just continously would observe yourself'. And many of us, fools, tried it, without any result whatsoever because we were unaccapable of doing such a thing. And because Orage said it, of course, we did it , and he knew well enough that we would try and that it would become impossible for us and then the next meeting or whenever we talked about it again , he said 'you see, that is the way you are, You think you can but you cannot'. The frustration is that I still believe I can Be and I cannot Be and that I have to learn. I will learn it by giving myself more freedom in an uncouscious state. How will I get it? That is, what is it, have I burnt all my bridges of my uncouscious life when I entered into the xxxxxxxxxx gates of the Barn? Am I here just to stay and am I here to remain bound? Is it necessary x for me to stick around to the bitter end? This is the first question you have to ask yourself. Supposing you were honest and supposing you actually felt xx like leaving just now, why don't you. There can be a little fascination in getting to a meeting and to listen a little but what good will it do to you when you are closed up already , when there is certain things that you say ' I miss and I want it and I don't get it here and the people don't give it to me and they don't know that I cannot look at them normally anymore because I have already become warped'. And it is this xxxx warpness, being warped, that has to be straightened out. If you leave a plank in water or there is a drop that constantly falls on it and then when the sun shines it dries out and then it gets xxxxxx wet again, the plank will warp and a long process is needed including kiln drying and time again and again mosturing it and again drying it to take the warp out of the board.

I have to consider myself at times when I am and I have been too open and when too many things have comex in , I call it the other night prematurely, which I cannot use and want to be stored somewhere and there is no room as yet, because the neighbours , my mind as it functions in all the little departments, they are not friends of my Objective faculty at all; they don't like it, not only that they think that there is danger but they hate to think that is disturbed Because one wants to remain uncousciously in a certain state and one calls it equilibrium of not wanting to be awaken, not to allow anything to come in a little unusual that I cannot as yet decide about what to do or that I don't even know how to give it the right kind of a name. And I look at it because I don't believe that it should be there , it becomes like a thorn in one's flesh and I don't want it and I take a pair of forceps and I take it out , I don't want to be bothered all the time, I don't want a paddle in my shoe. I want to take it out because I want to walk the way I can with sandles or with shoes, not on my bare feet. Because that is the I have been protecting myself in an uncouscious state and living on Earth and I am not to blame for that because that is the process that has taken place. There is not blame, not even Mother Nature , there is only a little sorrow that someones who sees it in someone else that he says ' too bad, not as yet, is it' and then as sympathy. Because the sympathy must be there so that a person when he starts to open a little will find a friend. You see, this is the process of 'I'. When 'I' goes outside of the house, his own little house which, as you know, was painted white, and he opens the door, the front door , he sniffs the air, the atmosphere, it's not always very good but he has something within himself that compensates for it and walking outside it

doesnot matter that much yet ; he goes outside of his own little gate which surrounds his house with surrounds his garden in which he has worked, the garden of the Lord what rightnear his house , he has worked, he has grown up a little bit, he wants to see a little bit of the rest of the world, instead of having them looking , that is the neigbours, looking into windows of his house, he wants to find out what are they doing and what is their life worth; ans so he walks around the village and he looks in and he meets the neigbour and he says 'how do you do' and the neigbour does not pay
573 any attention because that's that new guy who just moved in. That is the long period of frustration. One has within oneself an 'I' , a beginning, and everyonce in awhile it will come out , you wished it to be recognized and it is not recognized because they are many, although willing, who are as yet not your neigbour in the real sense of the word that they wish to help you , you wish to help them but you cannot expect them to help you. Unless they see the plight in which you are unless they, also, start to paint there house a little more white instead of a colour. You see this process that must take place so gradually, that long process of simmering it depends on the time and it depends on the temparature which you can allow. In the beginning the temperature is quite low but your curiosity give you much too much calories and the temperature could become too high. To regulate it when something is already boiling over is very difficult, and a lot of damage is being done by a person who is too jubilent and exuberant but one lets that go because it does not matter to an apple tree if it has a little bit too many blossoms; there will be fruit in time. It does not matter to the grain which the farmer is sawing because some will come up, the rest

will be lost but it will return to Mother Nature and no energy will ever be lost, we know that, because that is what our sciencists are telling us that the totality of all energy never diminishes, it's only the use of the energy that diminishes the machine which uses it.

So I go and I look around and I want support, I don't find it. The answer is I want to have to return inside , I don't find it either because the door is still too much locked and the are not oiled well enough and they crick and the key, etc..etc.. you fill in your own symbolism if you like; what happens to a person when he is in the misdt of this so-called wish to Work and does not feel at home and cannot feel at home because for some reason or other he has to close up because there are too many tears, there is too much suffering There is too much emptiness, sometimes there is too much energy and it cannot come out, where will it find a way? How can it be, just to Be and let it go, change surroundings, hoping then that something will happen and still one knows the idea of Work will stay with one and it will take years before that could be abolished and always imagination I have even if they take on more reality of somethir I can touch and say but after all it was just the and my belief held me above water now I know , so I sink and all I now I have to do is to keep on swimming , where will I get that kind of a strenght. You remember Gurdjieff warns about this in the warning that one's appetites diminishes and sometimes is lost , that one does go through a period of the looseness of the setting free part of the centers so that the connections are not as strong anymore uncousciously , and one can say it is better because it will become conscious , it will become consciousciousc, it will lead to a separation so that then an 'I' can combine them in the proper proportions by giving each other the value they deserve, so that then in that kind of a mixture an entity can

result which is never when a personality is ~~from~~ functioning, even if it is so-called complete, so I can indicate that it is very good for me ~~for me~~ to go through this period, but what is meant by the valley of death, what is meant by this darkness that surrounds ~~me~~ one, what is meant by wishing for a ray of light, when Iam way down deep and I can see only the sky and sometimes know that the starts exist, and when I am deep enought that the sun and the light do ~~e~~not reach me down below, then I can see the stars in reality and day light, also that I know. When one suffers, one suffer a great deal and this process, how can I start to heat up the portion of that I know should heat and not put in too much into the dishes so that it is just enough for my appetite, of today. The problem that ~~with~~ one will face with this kind of Work, I just want to warn you about that, I want to tell you that at times you must be so free, that really if you want to take All and Everything and throw it in the corner , go ahead and throw it away, just let your anger everyonce in awhile becomes the expression of an emotional state, allow yo rself to walk in thewoods and yield at the tp of your voice, everyonce inawhile if you wish, for some reason or other, let off some kind of steam that perhaps can be understood sometimes not understood, as Gurdjieff would say to.... one of the girls at the Prieuré, if you want to explode, go out in the garden, and do it there, not here! You have a right to explode, if you think it will help you. You have a right to be lazy, if you think it will help you, you have the right to tell a person off, if you think it will help you because the evaluation you have to learn, to make where is what value for your life , you have to experiment, in your life you must know what you do and trying to be open to that that is your

experience, that gradually you establish a measure of your conscience for yourself. This is what I mean when you allow yourself not to wish to Work, when you want to be what you aare as a personality in ordinary life, just go and be that and then see what is left of your desires of Work, let it be the Truth that you are seeking not covered up as a result of the pressure of certain other things around you which will make you do things against you will, don't do them. Youa are free, there is no question about it. Even me telling here and telling that you are free, I don't affect you that way. It comes from within yourself and you take now whatever you can digest and then you live in accordance with and then if you find that there is some trouble, don't take more, but go and take a little bit of the unconscious food and see that you make attempt to go there and don't wait too long until you are a little bit too far down so that really what you need, Gurdjieff also tells you that, a little pepper...some place., he says.. and that's not such a nice kind of thing to do. but it definitely has a result but it also has dangers. Don't allow too much to take place at once but have enough so that what takes place gives you a measure to be able to do what you have to do and nothing left over. When you work with lamber and you are good carpenter, you don't have too much waste, you figure it out where can this or that be used. I have said it several times, don't cut off a piece of 12" from a 16 foot board length, when something else will do, a little piece that is just a little bit larger, cutt that off.

The waste of oneself, one has to learn where is the waste but also what you wish to give for yourself has to be enough. Give to the four different possibilities of yourself, your private life, your personal and professional, and whatever there maybe

socialogical, give it enough so that it could become a tetrahydron for yourself, at least, a four corned kind of a body, maybe not like a tetrahydron as yet not equilateral, not as yet sufficiently in balance but certain things that you know that can be combined then with the energy available this and that and that, that do it slow so that you can control it, keep at certain things until you are through with them, don't give up too soon, but extract from it what you can. If you are frustrated it does not mean you have to change , it may mean that you have to have a little different attitude or that you should be patient, or that you should walk around yourself, to see what is there back of you instead of having forgetten it and looking into chaos, maybe there was something back that maybe you have forgotten too much and that at the present time you got too much of another thing which is, as is said inGerman "too much of a good thing!" Don't use Work that way. Don't misuse it that way. Because if you do and you run into certain states you will start to blame your misuse and you will think that it is the result of Work. Work is not that kind. Work is no thing else but to give you insight into you rself. Work is not develish. Work is constantly positive for a man who wants to grow up. Work can never be blamed because the principles are correct and they are correct in the Eye of the Lord, because that is the meaning of Infinity and it is the meaning of a form , it is the meaning of Life within this form , it is the meaning of what one knows to be and at times one wants to see what one is in reality and need not then see the form any longer.
763 One wants to Work. The application of Work maybe wrong. You may not understand really what is meant by too much, and do it with measure and tomorrow you try . Tomorrow you take the time off, if you wish you think about it , how will the day be without Work, how will the

day be with all Work, and you struck an average for yourself, a Sunday, a day of church but a day of rest, a day of Sun of seeing if perhaps during that time you could maskx in the Sun a little bit and profit by whatever maybe the imagination of light and heat maybe it can help you to put yourself in a better balance and not to be forced because of extraneous conditions taken in from the outside which you don't have to take. E

Build within yourself your own church. You go and worship within. That church need not as yet have a tower , it will have a tower when it is built correctly, the tower will be the Kesjian Body strechting out in the direction of Infinity but in the process of that strechting out giving all its energy for the formation of the Soul. One wishes the Soul then to continue with what the Kesdjian Body started, so that then there is a continuity in finally reaching Infinity through the finiteness of the Body of Kesdjan. I

778 I hope you can Work tomorrow, sufficiently, with measure, in whatever you do. Your unconscious state will stay with you, constantly It will be there, keep on breathing, you will be reminded. I am quite certain, at times, you won't be able to forget but you don't have to be frustrated and never mind if as yet you don't know the measure, never mind if you are a little over sensitive, never mind if you should be treated with a great deal of tenderness, and it isn't there, not sufficient for your purpose , maybe you have tears in your eyes and cry, for the potentiality of yourself, don't cry because of your suffering, cry only because you are not there as yet and you sincerely wish to grow up, and that the strenght of that wish will help you to get across and say always the FA bridge, there must be such tremendous wish and hope in me, in the note MI, wishing to reach

for the Sun as Self. That's the state one prays for, that's the dream one dreams, on the bridge of FA that God, I don't know how He will look, I don't know even if He wants to recognize me but I walk on the bridge and I say 'here Iam' and I hope in my dream that He will come and that He actually will call me by my name and that maybe He says "O, there you are!."

Good Night.

Trans: Nicole Chabert
(1st proof):